

LUCIFER.

THE LIGHT-BEARER.

THIRD SERIES, VOL. VII., NO. 41.

CHICAGO, ILL., OCT. 22, E. M. 303. [C. E. 1903.]

WHOLE NO. 992

How to Be Born Well.

In *Lucifer*, No. 987, W. H. Addis says: "I have seen large, strong, vigorous and rugged men who came of undersized parents, and I have seen puny, weakly and small persons born of large, healthy parents."

So have I, but it never occurred to me that there was the slightest difficulty in explaining such facts by the ordinary laws of heredity. It must, for instance, be a very common thing for a man with a tall father, and a short mother to marry a woman with a tall father and short mother. In a considerable percentage of these cases it must happen that both the man and the woman have inherited the shortness of their mothers and not the tallness of their fathers. In many such cases, however, some or all of the children will inherit the tallness of the grandfathers rather than the shortness of the parents and grandmothers. The law that "like begets like" does not mean that children are in all cases just like their immediate parents.

It is the evident intention of Mr. Addis to throw doubts upon the value of the principles of scientific breeding. Perhaps the best answer I can give him is to quote the following passage from the *Encyclopædia Britannica* article on "Breeds and Breeding":

"The main fact of inheritance is so obvious that it is apt to be forgotten. Mr. Darwin remarks: 'It is hardly possible, within a moderate compass, to impress on those who have not attended to the subject the full conviction of the force of inheritance, which is slowly acquired by rearing animals, by studying the various treatises which have been published on the various domestic animals, and by conversing with breeders.' Certain peculiarities have appeared only once or twice in the history of the world, but have reappeared in children or grandchildren of the individuals so characterized. Thus Lambert, 'the porcupine man,' whose skin was covered with warty projections, which were periodically moulted, had all his six children and two grandsons similarly affected. The most striking cases of inheritance have, as in this instance, been observed in man; but the very existence of the numerous breeds of domestic animals is clear evidence of the possibility of the transmission of every kind of peculiarity. For instance, it is believed that the varieties of the domestic pigeon amount to at least 150, and these races differ from each other in many ways, and all breed true to their kind. . . . The terrible strength of inheritance exhibited by disease is a fact which is only too well established in the case of man; and in the maladies of domestic animals the same law holds good. It appears that nearly all the diseases to which the horse is subject are hereditary—for instance, contracted feet, curbs, splints, spavin, founder and weakness of the fore legs; roaring, or broken and thick wind; melanosis, specific ophthalmia, and blindness, and even such habits as crib-biting and jibbing, are all plainly hereditary. The fact that any, even the most complex combinations of qualities, are capable of hereditary transmission, is, perhaps, more forcibly brought home by considering the monetary aspect of the art of breeding, than by the fullest collection of special instances. As Mr. Herbert Spencer remarks: 'Excluding those inductions that have been so fully verified as to rank with exact science, there are no inductions so trustworthy as those which have undergone the mercantile test. When we have thousands of men whose profit or loss depends on the truth of the inferences they draw from simple and perpetually repeated observations; and when we find that the inferences arrived at and handed down from generation to generation of these deeply interested observers has become an unshakable conviction, we may accept it without hesitation. In breeding of animals we have such a class, led by such experiences and entertaining such a conviction—the conviction that minor peculiarities are inherited as well as major peculiarities. Hence the immense prices paid for successful racers, bulls of superior form, sheep that have certain desired peculiarities.' Not

only are slight and gradual changes inherited, but in some cases sudden and well-marked variations are strongly transmitted. The case of the Niata cattle is now well known; a similar case is recorded of a rabbit born with only one ear, from which a breed was formed which steadily produced one-eared rabbits."

Some of the most striking examples of heredity have been derived from the study of insanity. For instance, Lombroso tells us, in "The Man of Genius," that "all the descendants of a Hamburg noble, whom history registers as a great soldier, were struck by insanity at the age of forty. At Connecticut Asylum eleven members of the same family have arrived in succession."

"The conclusion is that all cut and dried theories of stirpiculture are useless," says Mr. Addis. On this point Mr. Addis differs to a most astonishing degree from all the breeders, all the gardeners and all the biologists in the world. No geometer is surer of the fact that the three angles of a triangle are equal to two right angles, than all breeders, gardeners and biologists are of the fact that there is a cut and dried theory of stirpiculture which possesses inestimable practical and pecuniary value.

What, then, is this cut and dried theory of stirpiculture which all specialists hold? It is the theory that "like begets like," and consequently that any quality whatsoever, physical, mental or moral, can be artificially produced by simply selecting for parenthood those who possess it in a conspicuous degree and rejecting those who are deficient in it, and repeating this process from generation to generation. This result can, of course, be brought about most rapidly by conscious and methodical selection and rejection, but even unconscious selection will bring it about, though more slowly. For example, under a state of freedom, any quality generally admired, like health, beauty, strength, generosity or vivacity, would be gradually disseminated by unconscious selection, because it would give an advantage to its possessor in obtaining lovers, and would consequently increase his chance of leaving numerous offspring. I have already pointed out, however, that unconscious selection might also favor some qualities which are no longer good, though once immensely valuable, such as the fighting and hunting instincts, and that to get rid of these conscious selection will probably be required.

In No. 988 George H. Coursen, Jr., says: "Does the theory of evolution, now so generally accepted, allow free men or free women to interfere with natural selection, or the survival of the fittest, among men any more than the course of the planets?"

It does. Natural selection has not in any way prevented the modification of domestic animals and plants by artificial selection, and it would not prevent the modification of human beings in the same way. Huxley somewhere makes the fine remark that man has by selection changed the devourer of the flock into the faithful guardian of the flock. We only need to apply the same methods to man to get equally wonderful results.

I am glad to say that the discoverer of natural selection was among those who have seen the possibilities of human improvement by artificial selection. In the closing chapter of the, "Descent of Man," Charles Darwin says:

"Man scans with scrupulous care the character and pedigree of his horses, cattle and dogs before he matches them; but when he comes to his own marriage he rarely, or never, takes any such care. . . . Yet he might by selection do something, not only for the bodily constitution and frame of his offspring, but for their intellectual and moral qualities."

R. B. KERR.

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Marriage the Church's Stronghold.

Robert G. Ingersoll—name loved and honored by libertarians everywhere—when asked why he did not speak for the workers, for the ill-paid toilers, the wage-slaves, in field, factory, mine and mill, his answer was substantially this:

"First—The average wage-worker deserves all the bad treatment he gets. For the most part the wage-earners are willing slaves, ignorant and stupid, not worth saving.

"Second—To enter the field of economic reform would seriously interfere with the main purpose of my life, which is the overthrow of religious superstition. If I can drive a dagger to the heart of that old harlot, the Church, I shall have contributed my share to the world's redemption."

At the time of making this answer Colonel Ingersoll seems to have believed that the only way to destroy theologic superstition is by direct attack; by logical argument; by the keen shafts of sarcasm and ridicule; by the arguments drawn from physical science and plain common sense.

That these modes of attack and these weapons have their value, their place, in the warfare against church superstition will doubtless be admitted by all, but that they are the only or the best methods and weapons is an open question. If we are to judge by his last public lecture, even this master of ridicule and of logical argument saw the need of something else before the close of his extraordinary career as an iconoclast.

In his last public lecture, his address before the Free Religious Association of Boston, answering his own question as to "What is Religion?" Robert G. Ingersoll, the world-renowned Agnostic and champion of Freethought, seemed to reconstruct his line of assault upon the strongholds of theologic superstition. One of those who heard this address, delivered while in full possession of the ripened powers of this intellectual giant, tells us he prefaced his new departure in words like these:

"I am now about to say what I have long wanted to say, but have not said. It is this: [Then proceeding he gave utterance to language that cannot be construed to mean other than the most pronounced blasphemy against the main support of the power of the Church—canon-law marriage]: "For thousands of years men and women have been trying to reform the world. They have created gods and devils, heavens and hells; they have written sacred books, performed miracles, built cathedrals and dungeons; they have crowned and uncrowned kings and queens; they have tortured and imprisoned, flayed alive and burned; they have preached and prayed; they have tried promises and threats; they have coaxed and persuaded; they have preached and taught, and in countless ways have endeavored to make people honest, temperate, industrious and virtuous; they have built hospitals and asylums, universities and schools, and seem to have done their very best to make mankind better and happier, and yet they have not succeeded.

"Why have the reformers failed? I will tell them why. Ignorance, poverty and vice are populating the world. The gutter is a nursery. People unable even to support themselves fill the tenements, the huts and hovels with children. They depend on the Lord, on luck and charity. They are not intelligent enough to think about consequences or to feel responsibility. At the same time they do not want children, because a child is a curse, a curse to them and to itself. The babe is not welcome, because it is a burden. These unwelcome children fill the jails and prisons, the asylums and hospitals, and they crowd the scaffolds. A few are rescued by chance or charity, but the great majority are failures. They become vicious, ferocious. They live by fraud and violence, and bequeath their vices to their children. Against this inundation of vice the forces of reform are helpless, and charity itself becomes an unconscious promoter of crime.

"Why should men and women have children that they cannot take care of—children that are burdens and curses? Why? Because they have more passion than intelligence, more passion than conscience, more passion than reason. You cannot reform these people with tracts and talk. You cannot reform these people with preach and creed. Passion is, and always has been, deaf. These weapons of reform are substantially useless. Criminals, tramps, beggars and failures are increasing every day. The prisons, jails, poorhouses and asylums are crowded. Religion is helpless. Law can punish, but it can neither reform criminals nor prevent crime. The tide of vice is rising. The war that is now being waged against the forces of evil is as hopeless as the battle of the fireflies against the darkness of night.

"There is but one hope. Ignorance, poverty and vice must stop populating the world. This cannot be done by moral suasion. This cannot be done by talk or example. This cannot be done by religion or by law, by priest or hangman. This cannot be done by force, physical or moral. To accomplish this there is but one way. Science must make woman the owner, the mistress of herself. Science, the only possible savior of mankind, must put it in the power of woman to decide for herself whether she will or will not become a mother. This is the solution of

the whole question. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

In part Colonel Ingersoll has answered his own questions, but only in part. In answer to the question, "Why should men and women have children they cannot take care of?" he says, "Because they have more passion than intelligence, more passion than conscience, more passion than reason."

But is it not true that conscience itself, the religious conscience, the conscience developed from early childhood onward, the conscience built up by the teachings of priest and parson, of parent and Sunday school teacher, the conscience directly based upon "God's Holy Word," the "divine law" that says to women, "Wives submit yourselves to your own husbands as unto the Lord," "The head of the woman is the man," etc., etc.—is it not true that this religious conscience in the mind of woman is the chief factor in bringing children into the world that their parents cannot provide for?

Yes, it is very true, no doubt, that man's redundant passion is responsible for much of the evil pointed out by Colonel Ingersoll, but it should be remembered that it is within the marriage pale, the marriage code which is supposed to have the divine sanction, that woman submits to unwelcome and unwise motherhood, not outside of marriage—with rare exceptions.

But if man's ungoverned passion is mainly responsible for overproduction as to number of children, how is it as to quality? Is it not the lack of passion, especially on the part of the mother, more than anything else that is responsible for the poor quality of offspring?

In her "Poems of Passion," Ella Wheeler Wilcox is a better philosopher than is Robert G. Ingersoll. Also in her prose writings, when she says, "Every great genius was born of a great passion, and the reason there are so few great geniuses is that there are so few great passions."

But if the great Agnostic orator has failed in his diagnosis of the evils caused by unwise and irresponsible parenthood, he has made amends in his proposed remedy. This remedy is, "Science must make woman the owner, the mistress of herself; must put it in the power of woman to decide for herself whether she will or will not become a mother."

Here we have, potentially, if not fully expressed, the union of Liberty, Love and Wisdom, and this trinity—incarnated in woman gives the remedy for redundant and invasive passion on the part of man. If woman is "mistress of herself," and if she is wise—that is, instructed by "science"—and if influenced by desire to do the best possible for her unborn child (it may safely be assumed that all sane and normally developed women would so desire, since motherhood is conceded to be woman's strongest passion) then all children would be "welcome," and "ignorance, poverty and vice would cease to populate the world."

A priest of the Order of Jesus—a Jesuit—wrote a book entitled "Mistakes of Ingersoll." It is now in order that a supplement to that book be written, showing that the greatest of all the mistakes of Ingersoll is his demand that woman should be mistress of herself. When a generation of human beings shall be born of really free mothers the occupation of the priest will be gone, because no longer needed. Children born of really free, self-reliant, intelligent, self-responsible mothers will not need to be born again, will not need a "go-between" in shape of priest to tell them what to do to be saved. They will know enough to be their own saviors, their own priests, their own rulers or kings.—M. Harman, in *Lucifer* No. 956.

"He abused me, he beat me, he defeated me, he robbed me." In those who harbor such thoughts hatred will never cease, for hatred ceases not by hatred at any time; hatred ceases by love; this is an old rule.—Buddha.

DO YOU EVER THINK

Of the fate of the Prodigal Daughter? The Prodigal Son is forgiven and received with rejoicing—why should different treatment be accorded to his sister? For a vivid, true picture of the conditions in homes and factories which produce thousands of so-called fallen women every year, read "The Prodigal Daughter; or, The Price of Virtue," by Rachel Campbell.

Special offer: This valuable work sent free on receipt of 25 cents for a thirteen weeks' trial subscription to *Lucifer*, the Light Bearer. Address M. Harman, 500 Fulton street, Chicago, Ill.

A Glimpse of an Active Career.

John Turner, chief organizer of the National Shop Assistants' Union of England and a member of the Executive Committee of the London Trades Council, is making a lecture tour of the United States. His first address will be at a mass meeting in Murray Hill Lyceum, New York, Friday evening, Oct. 23, on "Trades Unionism and the General Strike." The news of Mr. Turner's return to the United States will be quite pleasing to those who heard him during his visit here in 1896.

Mr. Turner is just under forty years of age and has been identified with various radical and revolutionary movements for twenty-two years, joining the National Secular Society of London before he was eighteen. At that time Charles Bradlaugh was at the height of his popularity and was fighting to take his seat in the House of Commons. Three years later Mr. Turner joined the Socialist League, a revolutionary Socialist organization with William Morris as its most active and militant personality, and in 1886 was a member of the Executive Board and financial secretary of the organization. From 1884 to 1892 was probably the most energetic period of the revolutionary Socialist movement in England, and during that time no one was more active or energetic than Turner.

The Chicago affair of 1886-7 made him an Anarchist, and during all these dark years no one has been more convinced of the justice of his cause or the ultimate triumph of those principles than John Turner, and few have been more active in spreading these ideas than he. He took an active part in the agitation for the pardon of the Chicago men in 1887, speaking at as many as eighteen meetings in one week.

In 1889 he was a delegate to the International Socialist Workers' Congress, held in Paris, where the now famous resolution calling on the workers of the world to throw down their tools on the first of May and demonstrate their solidarity was brought forth by a delegate from the Knights of Labor, and was carried.

That year he set to work to organize into a trade union the shop assistants (retail clerks) of London. Several attempts had been made previously by others, but in vain; for, as is generally known in the labor world, the shop assistants are so steeped in middle-class prejudices that they are the most difficult of all men and women to organize. However, several of his colleagues having requested him to make the attempt, he decided to do so, and issued a call just after the historic dock strike. The result of the call was the formation of the United Shop Assistants' Union, with himself as president, a post he held nine years, until 1898, when an amalgamation took place with the National Union of Shop Assistants, Warehousemen and Clerks, of which he is now chief organizer. During his first two years as organizer he brought into the union nearly 4,000 members. He was selected by his union to represent it at the International Congress of Shop Assistants held in Brussels last month.

He was connected with the Commonweal, the organ of the Socialist League, and in the early nineties, when Nicol and Mowbray were arrested for incitement to murder for protesting against the condemnation of Charles Calles, Battola and Deakin, Turner stepped in and wrote the leading article for the next issue of the paper, which had been confiscated, together with all the matter set up for that week. The paper was brought out only a day late, notwithstanding the police had the office under observation all the time and another raid was hourly expected.

He participated in the riots at Trafalgar Square on "Bloody Sunday," and was an active participant in the great dock strike.

His connection with the journal Freedom has been of many years' standing, and he is regarded as one of the ablest of the English Anarchists and one of the best-informed men in the labor movement.

In 1896 he made his first visit to America and undertook a lecturing tour under the auspices of the Anarchists. His tour lasted seven months, and embraced New York, Boston, Philadelphia, Brooklyn, Buffalo, Cleveland, Pittsburg, Indianapolis, Detroit, Chicago, St. Louis, Omaha, Denver and a score of smaller places. He delivered over a hundred lectures, the majority of which were before trade unions, Single Tax and Freethought societies. He was very cordially received by the great majority of the labor men he came in contact with, and addressed most of the central labor unions in the cities mentioned above. President Gompers of the American Federation of Labor took the

chair at his meeting in Indianapolis and gave him a letter of introduction to the trade unionists of the country.

Of late years his duties as organizer of the shop assistants have taken him somewhat from the Anarchist movement, but in spite of his many duties he can always be relied upon to speak or write for the cause whenever he can steal a moment's time.

When George Bedborough, the editor of the Adult, was prosecuted in 1898 Turner was on the defense committee and took an active part in raising funds to defend him. E. G.

Incompetence of Government.

In a letter to a Singletaxer who is also in sympathy with public ownership of public utilities, Mr. Charles Francis Adams used the following language:

"The fact is, when it comes to handling private business, any and every government is, in my opinion, utterly incompetent, whether it is a water system, schools, railroads, telegraphs, post-offices, or what not. Every time private enterprise would do it four times as well at about half the cost. Please don't talk to me of doing business through governmental machinery. It is one colossal exhibition of waste, extravagance and incompetence."

Mr. Adams is courageous enough to include education, which many pretended Individualists "concede" to the State. But isn't everything he says applicable to the administration of justice, to police activity, to the army and navy? Is it reasonable to suppose that an organization which cannot economically and efficiently conduct a very simple business—the operation of a street car system, or the distribution of letters and packages—is competent to enforce justice and protect rights? The fact is that there is more, not less, waste and corruption in the business that governments have always monopolized than in those which they have but recently acquired. The cause which produces the incompetence and waste in the directions mentioned by Mr. Adams is fully operative in all other directions. Politicians are like other men; it is the principle, the condition under which they work that is fatal to honesty and efficiency. And is not that principle or condition coextensive with the sphere of government? Mr. Adams ought to be an Anarchist.—Liberty (New York).

Depravity Due to Ignorance.

It is surely a sign of amazing progress when our W. C. T. U. women demand that the subject of sex should be taught in our public schools. In the St. Paul Dispatch, Sept. 22, I find this:

"Mrs. W. J. Allen, chairman of the Purity League in Milwaukee, said that the Woman's Christian Temperance Union wanted the subject of sex taught in the public schools, beginning with the kindergarten and continuing up through the grades. Much of the immorality in the schools, as in the world, is due to ignorance. Parents should tell their boys and girls about their origin, and not use a senseless subterfuge when asked by curious little folks about things about which older and perhaps more vulgar boys and girls have told them."

Now, this very claim has been one of Lucifer's most important ones. Most, if not all of the vice, crime and depravity of the world are due to ignorance, and it is a most hopeful sign when the women of the W. C. T. U. demand education sexwise for the rising generation. FLORA W. FOX.

The Bible.

As a literary monument the Bible is of much later origin than the Vedas. As a work of literary value it is surpassed by everything written in the last two thousand years by authors even of the second rank. And to compare it seriously with the productions of Homer, Dante, Sophocles, Shakspeare or Goethe would require a fanaticized mind that had entirely lost its power of judgment. Its conception of the universe is childish and its morality revolting. And yet men, cultivated and capable of forming a just estimate, pretend to revere this ancient work. They refuse to allow it to be criticised and discussed like any other production of the human intellect. They found societies and place enormous sums at their disposal to print millions of copies of it, which they distribute all over the world; and they pretend to be edified and inspired when they read it.—Max Nordau.

Of all the actions of a man's life, his marriage does least concern other people; yet of all actions of our life, it is the most meddled with by other people.—John Seldon.

Lucifer, the Lightbearer

M. HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving Light; affording light or the means of discovery.—Same

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

By Their Fruits.

Two very excellent maxims have come down to us from the dim and distant past—not the words of "plenary inspiration," but simply the dictates of common sense and common experience. They read thus:

"Judge not, that ye be not judged."

"By their fruits ye shall know them."

As I see it, these maxims are not mutually destructive. The first means that we should not sit in judgment upon and condemn the motives of others. No one is clairvoyant enough to see the springs of action; and no one can see back far enough to correctly judge of a long line of causes that led up to the commission of any particular act. And yet, for self-protection, we are obliged to sit in judgment upon the acts themselves, and we are compelled to infer from these acts the general character of the person who commits them.

★ ★ ★

Under the head, "From the Far West," in this issue, in the first letter quoted the writer says: "Some of them [the Free-thought people] are under the impression that your treatment of Ingersoll is not consistent." But few of the Freethinkers of San Francisco read Lucifer. Hence they are wholly dependent upon the Truth Seeker of New York, the Freethought Magazine of Chicago and the Torch of Reason, Kansas City, for what they know of my treatment of Ingersoll; and now, as the editors of these papers have persistently refused to let their readers see what it is that my friends and myself have said in the Ingersoll symposium, I ask all who claim to be Freethinkers to read what I said in the article, reproduced elsewhere in this issue, that gave rise to the discussion. This article was entitled "Marriage the Church's Stronghold," and was written, as any unprejudiced mind can see, not to defame the name and memory of Robert G. Ingersoll, but to give him honor for what he had said and done in the work of human emancipation.

The opening lines, so persistently misquoted against me, were inserted as giving the substance of what I had long understood as Ingersoll's attitude, at one time in his life, toward the average workingman, and which attitude I honestly believed was quite consistent with his political career, for most of his life. But while the truth should always be told when passing upon the life-work of all men, it will easily be seen that I passed over, very lightly and very quickly, this phase of his work and devoted nearly the whole of my article to a phase with which I was, and am, in hearty accord.

"Let justice be done though the heavens fall."

"By their fruits ye shall know them."

As Garrison said, so say I: *

"I will not equivocate; I will not excuse; I will not retreat a single inch, and I will be heard."
M. HARMAN.

The trouble with most people is, they bow to what is called authority; they have a certain reverence for the old because it is old. They think a man is better for being dead, especially if he has been dead a long time.—Ingersoll.

He who knows most grieves most for wasted time.—Dante.

Replies to Criticisms.

On page 295, current volume, No. 989, W. L. C. thinks I have "a wrong idea of the 'Message to Garcia,' in my comments on the case of Carson and the Missouri Pacific Railroad." Am always glad to be corrected when I make mistakes. Not having read this famous message I was careful to say that I hoped the common interpretation of Fra Elbertus' intent is not the correct one.

Will say in regard to the case of Carson, who was reported "shelved" by the railway management for saving the bridge over the Kaw at the time of the great flood, that I have since been informed by the agent of the Missouri Pacific at Valley Falls that the report of Carson's retirement is without foundation. He is still in the employ of the same company, having been transferred to Little Rock at his own request.

The case of the engineer on the "sound steamer" referred to by W. L. C. is by no means parallel to that of the man who saved the bridge. There was no emergency demanding immediate action when the engineer, without consulting the captain, changed the speed of the vessel, with disastrous results. My critic's logic is faulty, as I see it.

"THE IDEA OF SOCIALISM."

On page 298, same number just cited, is found a protest by C. F. H. against Lucifer's idea of Socialism, reference being made to my experience last summer in Michigan, wherein I am charged with laying all my troubles at the door of Socialism. If our good friend will read again what was said at the time he will see that I discriminated. I did not then, and do not now, denounce all forms of Socialism. I claim to be a Socialist myself, quite as much as an individualist. Rockefeller, Morgan, Mark Hanna, Roosevelt—all the monopolistic bosses of the country—are both Individualists and Socialists, but their Individualism and Socialism are not to my liking. I did not write the introduction to the "Message from Mrs. Williams," and therefore am not responsible for the "fling" in reference to the "knavery of the postoffice" as giving fresh illustration of the "possibilities of Socialism." I certainly do not think that the villainies authorized or condoned by our monopolistic and tyrannical postoffice system should be charged against the Socialism advocated by George D. Herron, Eugene V. Debs, Clarence S. Darrow and many others I might name. Lucifer's platform is broad and free; each writer (including editors) is responsible for his or her own utterances; no more, no less.

NOT A "PRIEST" NOR A "SMART ALEC!"

"It is to be hoped that Moses Harman is not contemplating taking orders as a Catholic priest. He is, however, as he frequently reminds us, old enough to be the father of quite a flock."

This paragraph is clipped from the editorial columns of Free Society, Chicago, dated Sept. 20, and signed "Jr."—elsewhere written out as "Abe Isaak, Jr."

To my thinking, the first and chief qualification for editorship is truthfulness (including justice). The second is courtesy (including fairness). As I see it, both these qualifications have been disregarded by the writer of the above paragraph. Instead of frequently reminding my readers that I am old enough to be the father of quite a flock I have mentioned, within the space of a few months or years, that I am old enough to be the father of two of my critics, who seemed by their manner to think they knew much more of the matter under discussion than I did, and whose treatment of me bordered on the parental. In thus saying I stated the simple truth, and have no apology to make; but if the two critics alluded to constitute "quite a flock," then perhaps my present critic is in the right, and I will be compelled to take my place at the foot of the class and learn from him what words and numbers really mean.

As often said before in these columns, age does not always bring wisdom, but if we have to cross a pathless desert or precipitous mountain we would probably prefer as guide one who knows the dangers by close observation and experience, rather than one who has only heard what these dangers are, but who, by his assumption of superior knowledge, constantly reminds one of the good old Greek word, "sophomore!"
M. H.

Our duty is to enter on the consideration of every subject with a sincere desire to learn the truth, and to renounce whatever error we may have imbibed.—William Emery Channing.

Oh, the ignominy of being a popular preacher!—F. W. Robertson.

From the Far West.

A few more extracts characteristic of the letters I am receiving from the Pacific Coast will probably be read with interest by some at least of the Light Bearer household.

From San Francisco C. V. Cook writes:

"Have consulted every friend that I could reach personally and already know of twelve or thirteen who would subscribe for Lucifer if you were here. I think if you are able to work that you might take a fairly large number of subscriptions. On the street, too, you should be able to take in a few dollars each evening on pamphlets or trial subscriptions. Remember San Francisco is a great place to discuss questions on the street. It would be unfortunate for you to come so far west and yet miss coming to California. The climate is invigorating and you would feel like working, and upon this would depend your success in business. The Social Science Club is not now in active order, but nearly all are co-operating with the Educational Lecture Association, that is, the Freethought and Science Society. If you would be able to address us on the Freethought phase of some question I feel sure I would be able to arrange with the Freethought people for a lecture. Some of them are under the impression that your treatment of Ingersoll is not quite consistent. But if the Freethinkers object the Social Science Club will try to get you a good hall. I would like to hear something of 'Ingersoll on the Sex Question.' His last lecture makes a fine opening. I have three copies of Olerich's 'Cityless and Countryless World' (cloth), that I would contribute to you. A lecture or two on the street would dispose of them easily. Every one seems willing to help by subscription to Lucifer, and if you meet our free people you will find most are glad to help if they can see that you are reaching those who need it. How much you would need for your support I am no judge, but this is the lay of the land as I see it. If you do decide to come, announce it through Lucifer, so we may get our heads together."

I, too, feel much interest in everything that Ingersoll said on the sex question, also on the labor question, and if any of our friends know wherein we have failed to correctly reproduce the great orator in regard to these questions I will thank them to let me know. The Freethinkers spoken of by Brother Cook have probably read the Truth Seeker's statement of the case only. If the Truth Seeker's method be the true Freethought method, then I am no Freethinker, and will have to begin at the beginning and learn my lesson all over again.

★ ★ ★

A good lady friend and subscriber living in the metropolis of the West Coast writes in part:

"I would certainly advise you to come to our big city. At present there are a number from the East giving lectures on 'soul culture,' etc., and drawing large houses, but of your teachings I really never heard until a personal friend showed me Lucifer a couple of years ago. I have not dared to circulate it among my friends. If there is anything I can do in the way of inquiry, will be pleased to do what I can, for I feel grateful to you for what Lucifer has done for me. O. M."

★ ★ ★

From Santa Ana, Cal., D. Edson Smith writes:

"While there are fourteen or more churches in this town of upwards of 6,000, there is a large Liberal element here. At one time we had a large and active Liberal club. Samuel P. Putnam used to have fair audiences at this place. He always stopped with me when here. Lois Walsbrooker lived here a long while and sowed Liberal seed. But there has been no one here to 'round up' the Liberals for a long time. If you come to the great city of Los Angeles I would think it advisable to come down here, thirty-four miles. If you decide to come, let me know in season. I will meet you at the depot and keep you while you stay."

★ ★ ★

M. A. B., writing from San Jose Cal., thinks it very doubtful whether I could do anything in his city because—

"There is so much prejudice against anything pertaining to the sex question. Very few have the courage to advocate that reform publicly, especially when it is likely to endanger their bread and butter. Few people have the heroism that you, your daughter and a few other pioneers in your line of reform possess. I honor such people and am sorry I cannot be of more service to you."

NO LUCIFERS ON SALE.

Another old-time reader of Lucifer and liberal patron of its book list writes from the Gate City of the West:

"You should certainly extend your trip to the metropolis of the Pacific Coast and see with your own eyes what is going on here, whether it pays you financially or not. It may be your last opportunity. Am sure if you go back to Chicago without coming to California, being now so far on the way, you would always regret it. The cost of living in San Francisco need not be great, and I for one would be pleased to help to defray your expenses if you accept my offer. You can rest assured that you will find

represented here every kind of advanced thought, although but to a limited degree, perhaps, in your line. I have never seen any Lucifers on sale at the stores that keep newspapers of advanced kinds. Should you decide to come to California I would be pleased to hear from you before you reach San Francisco, so that I could wait for you at the railroad station and look after your comfort. C. R."

Will some good friend take it upon him or herself to see that Lucifer and its pamphlet literature are kept on sale at the principal book stores and news stands in San Francisco? Also at Los Angeles, San Diego and other towns? If I am to make the tour of the Coast cities, this would be one of the best ways to advertise my coming and to make the trip a success in all ways.

LUCIFER A FRIEND AND COMPANION.

A gold hunter in the mountains, writing from Red Bluff, Cal., sends this greeting:

"Lucifer and its fraternity are new to me. I find here the expression of what has been the development of years of thought, but thought which I have held alone. I do not know a single person who thinks with me. In this way Lucifer has been a friend and companion. Should you visit Sacramento or San Francisco, both good centers, I shall endeavor to go there and hear you, should you speak. Trusting I may have the pleasure of meeting you. Yours sincerely, E. HAYDEN."

★ ★ ★

One more letter, a fair sample of many others I should like to reproduce, in part at least, did space permit, must suffice for this time. Writing from San Francisco a friend sends encouragement in these words:

"Am pleased to be of service to you. A Liberal society has been formed and will have the first meeting this evening. I enclose programme of lectures. Will do all I can to assist you with introductions to people whom I know. Cannot see any good reason why you should not be successful in taking many subscriptions to your Lucifer, and sell many books. I am president of the People's Spiritual Society, and know many Liberal people, to whom I will introduce you, and will ask others to do the same. Hoping your health is improving and that you will visit California in the near future. Yours fraternally, J. H. L."

★ ★ ★

Once more thanking all who have written in answer to inquiries—all who have offered to assist in any way to make my proposed visit to the Coast a success, I again request all letters for me personally to be sent to Las Vegas, N. M., care of Solomon Harman. M. HARMAN.

Anarchistic Methods of Nonconformists.

Passive resistance is being resorted to in England by people who would indignantly repudiate the imputation of Anarchistic policy—the Nonconformists, who violently object to the new education act on the ground that it practically reimposes the old church rate and forces men to pay for denominational teaching opposed to their own religious convictions. It is not necessary to examine here the provisions of the reactionary act. The point is that, having failed to prevent its adoption by parliament, thousands of otherwise "law-abiding" citizens are passively resisting its enforcement by refusing to pay the school tax. And this course has the approval of prominent divines, lord mayors and other influential personages. The plea of these resisters is that their conscience does not permit them to obey this particular law. They believe in government, in majority rule, in the omnipotence of parliament, but they draw the line at the school act. It would be interesting to know what they think of passive resistance on the part of those whose conscience—or reason—revolts against most of the acts of their government! The appeal to conscience, to individual judgment, is fatal to the whole business of governmentalism. The Nonconformists are Anarchists with respect to the school law, and they are building more wisely than they know. Illogical and inconsistent as they are, more strength to their elbows!—Liberty (New York).

Perhaps one of the noble lessons Darwin left to the world is this—which to him amounted to a profound, almost religious conviction—that every fact in nature, no matter how insignificant, every stripe of color, every tint of flowers, the length of an orchid's nectary, unusual height in a plant, all the infinite variety of apparently insignificant things, is full of significance. For him it was a historical record, the revelation of a cause, the lurking place of a principle.—Frank Cramer's "The Method of Darwin."

What Our "Delinquent Subscribers" Say.

E. Z. Ernst, Olathe, Kan.: Be sure to put me down for a regular subscriber. Will send money soon. Lucifer must go on.

Delos Dunton, Carpentersville, Ill.: I inclose \$2 on subscription to Lucifer, and hope others will come to your aid in your work.

C. L. Swartz, Wellesley, Mass.: I am a subscriber to Lucifer, and desire to continue to be, even if I have to pay one cent postage on each copy.

Edw. Hayes, Brooklyn, N. Y.: Inclosed is \$1 to renew subscription. I don't know if it's due, but you deserve all we can do for the good and noble work you are engaged in.

E. A. Wray, Chicago: Please continue sending Lucifer to me. I have learned to like your paper and do not wish to do without it. I will call soon and pay my subscription.

J. E. Phelps, West Sutton, Mass.: Inclosed find \$1 to renew my subscription to Lucifer, which expired a short time ago. I hope the Postoffice Department will not cause you trouble. Our best wishes are with you.

Dr. M. Rowe, Illinois: I see that my subscription is behind. Please don't stop my paper, as I will catch up soon. A great many periodicals come to our house, but none, in my opinion, of such importance as Lucifer. The world needs it.

J. L. Buxton, Milford, Mass.: I think I am way behind on subscription to Lucifer. It is unfair to let the paying for such a good paper go so long, for there is hardly one paper that does not have an article worth more than the year's subscription.

F. E. Miller, Michigan: I am still under the disagreeable necessity of acknowledging myself in arrears on subscription, and feel grateful to you for kindness in sending Lucifer. I hope to make amends soon, and should very much regret to have my Lucifer discontinued.

Frederique de Crane, Iowa: By no means discontinue my paper, as I can hardly do without it. My husband is out of work, but I will pay as soon as possible. I most heartily hope that all your subscribers will send in their names and that the list may be swelled with many new ones.

John A. Lloyd, Indiana: I had about decided I would have to discontinue taking Lucifer, but when I saw the last number I concluded to pay you for two years' subscription. Have been bedfast for the last eight months and always will be, so will have to cut off all unnecessary expenses.

E. E. Coleman, Indiana: In response to your recent request in Lucifer to delinquent subscribers, I write to inform you that I am still a subscriber to Lucifer and expect to be for a long time, as it is my favorite of the eight or ten periodicals I get. I will forward a dollar on my subscription in a few weeks.

G. J. Lambrigger, Nebraska: Here is \$1 for one year's renewal to your valuable paper. I take some twelve or thirteen publications, some of the most radical Freethought and Socialist papers published, but if I had to confine myself to but one paper Lucifer would be the one. Never stop sending me the paper till I say so. Am sorry to be caught in arrears.

Bettie M. Roberts, Miller, Mo.: I shall be very glad if you will continue sending Lucifer to me. I have paid on subscription several times, and expect to continue paying for Lucifer, although I am in arrears a few months at present. I cannot understand how it can be the business of the postal authorities whether your subscribers want the paper and pay for it or not. That is your business and that of the subscribers. Yes, tell Uncle Sam that I want Lucifer and expect to pay for it.

The mischief of past legislation justifies the belief that as the presence of legislation is diminished, and the human mind less hampered, the progress will continue with accelerated speed.—Buckle.

A woman said to me: "I have no friends." But how could it be otherwise when her life was fenced about with formalities?—Elizabeth Gibson.

Religion.

Naturally, it might be supposed that nothing good could come out of unmixed error, but, as a matter of fact, all races and peoples have ever regarded their religion as the most valuable of all their possessions. Yet this applies only to each people's own religion, and is never the estimate by one people of the religion of another. At the risk of repetition, let us bring forward an illustration of this most important qualification. If a convention of all the religions on the globe were to be called, each sect being represented by one delegate, and the question were to be voted upon, in the case of each religion separately, is this religion true? or, is this religion beneficial to man? the result would inevitably be that only one affirmative vote would be cast in each case, and that would be the vote of the delegate of the particular religion upon which the vote was taken; and, if the action of this convention regarding the feasibility of preserving or abolishing religions could be conclusive, it would be found that all the religions of the world would be overwhelmingly voted down and abolished, and this by the action of avowed religionists alone.—Professor Lester Ward.

Thomas Jefferson's Religion.

Say nothing of my religion; it is known to myself and my God alone. Its evidence before the world is to be sought in my life: if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one. It is a singular anxiety which some people have that we should all think alike. Would the world be more beautiful were all our faces alike, were our tempers, our talents, our tastes, our forms, our wishes, aversions and pursuits cast exactly in the same mold? If no variety existed in the animal, vegetable, or mineral creation, but all were strictly uniform; catholic and orthodox, what a world of physical and moral monotony it would be! These are the absurdities into which those run who usurp the throne of God and dictate to him what he should have done.—Thomas Jefferson, in a letter to Charles Thomson.

A gentleman residing in the beautiful city of Seattle is desirous of knowing if there is a lady reader of Lucifer, refined, neat and musical, who would like to co-operate with some gentleman of the West in the effort to secure or create a home-made heaven? If so, she is sincerely requested to respond to this brief message, giving necessary information to the undersigned, who is a believer in absolute equality of the sexes; that heaven is not a locality, but a creatable condition, attained when our goodness is guided by enlightenment. Born poor in 1861, have passed through years of poverty and felt its bitter and unjust sting, but am now worth about \$10,000; am 5 feet 8 inches tall; weigh 130 pounds. Being naturally musical and artistic, am very sensitive to all forms of this world's discord, but as truly appreciative of the harmonies of life. Realizing as I do, that religious, political and social superstitions are holding our race in mental and physical bondage; knowing well how few there are who are entirely free from their all-blighting effects, I feel that an unusual effort on the part of these few is necessary in order to demonstrate their superior position. Being temperate and considerate myself, am fully aware that any woman to appreciate elevating principles must first possess them herself. This message I therefore mission to stir the heart of a congenial soul to a full realization of its true import. She will then be fully advised of all necessary particulars, of which she feels concerned, by addressing J. T. Parker, Fremont Station, Seattle, Wash.—Adv.

Among the Moki Indians of Arizona the men weave dresses and the women build houses. Little children fearlessly handle live rattlesnakes. Religious rites antedate Columbus' time. These and other interesting facts about our brothers in red may be found in a profusely illustrated book of 224 pages, "Indians of the South-West," written by Geo. A. Dorsey, Curator of Anthropology, Field Columbian Museum, and published by the Santa Fe. If interested in Indians and their handicraft, buy a copy; only costs 50 cents; easily worth a dollar. Write to-day to W. J. Black, G. P. A., A. T. & S. F. Ry. Co., 77 Jackson Blvd., Chicago, and enclose coin or stamps.

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